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# THE MILLENNIAL STAR

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# *Life or Death*

“FOR they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit.

“For to be carnally minded is death; but to be spiritually minded is life and peace.” (Romans 8:5-6.)

To the degree that the demands of the body dominate thinking and acting, one is carnally minded. The body is subject to death. To be enslaved and dominated by the body is to be the victim of mortality, which is the state of living in the presence of death. To be carnally minded leads to death.

“But to be spiritually minded is life and peace.”

To the degree that one has faith he is spiritually minded. Capacity to comprehend spiritual principles is a mark of spirituality. Humility and meekness are characteristics of spiritual-mindedness. Teachableness and willingness to cause one's will to conform to the will of the Lord is evidence of spirituality.

The love of righteousness, and of truth and of beauty are manifestations of spirituality. Dedication to keeping the commandments of the Lord is an expression of spiritual-mindedness.

Consecration, willingness for and devotion to the welfare of others and to the furtherance of the purposes of the Lord are essentials of spirituality which are prominently exemplified by every admittedly spiritual person's career. As witnesses: the Saviour and Redeemer of the world and all His prophets.

“I am come that they might have life, and that they might have it more abundantly.

“I am the good shepherd: the good shepherd giveth his life for the sheep.” (John 10:10-11.)

The spiritually-minded are creative, constructive, fruitful, generous, productive. They increase and preserve the goodness, truth and beauty of the world.

“To be spiritually minded is life and peace.”

The most sublime aspects of motherhood are spiritual. The most numerous, practical and convincing exemplars of spirituality are the mothers who “forget themselves into greatness”, and security, and universal affection and honour by their inherent capacity and willingness, unstintingly and cheerfully to give their time, their hearts, might, mind, strength, beauty and their lives to their children.

“Greater love hath no man than this . . .”





*Elder  
Spencer W.  
Kimball,  
Sister Kimball,  
President Reiser*

## Elder Spencer W. Kimball to Tour British Mission

Britons in the various districts of the British Mission will be given the opportunity to meet Elder Spencer W. Kimball of the Council of Twelve Apostles and Sister Kimball during their tour of the mission between June 22nd and July 14th, 1955. Nineteen public meetings and other special meetings have been scheduled.

Elder Kimball is on a five-month tour of the European missions by assignment of the First Presidency of the Church.

The itinerary for the visit to the British Mission is as follows :

Wednesday,	June	22nd—Arrival in London
Thursday,	June	23rd—Ipswich public meeting, 7 p.m.
Friday,	June	24th—Nottingham public meeting, 7.30 p.m.
Sunday,	June	26th—Birmingham public meetings
Monday,	June	27th—Bristol public meeting
Tuesday,	June	28th—Cardiff public meeting, 7.30 p.m.
Wednesday,	June	29th—Kidderminster public meeting
Thursday,	June	30th—Manchester public meeting, 7.30 p.m.
Friday,	July	1st—Belfast public meeting
Sunday,	July	3rd—Liverpool and Preston public meetings
Monday,	July	4th—Glasgow public meeting
Tuesday,	July	5th—Dundee public meeting
Wednesday,	July	6th—Newcastle public meeting
Thursday,	July	7th—Sunderland public meeting
Friday,	July	8th—Bradford public meeting
Sunday,	July	10th—Hull morning meetings —Grimsby public meeting
Monday,	July	11th—Sheffield public meeting
Wednesday,	July	13th—London public meeting
Thursday,	July	14th—To the Hague, Holland

# 1955 a Memorable Year for The British Mission

Elder Spencer W. Kimball of the Council of the Twelve Apostles will visit the districts of the mission and meet the members, the public and the missionaries in 19 public meetings and in many special meetings between June 22nd and July 14th, 1955.

Elder Edward O. Anderson, Church Architect, brought the plans for the Temple at Newchapel in April 1955 and ground breaking is expected to begin the construction in the late summer.

The elders of the British Mission were organised into five quorums in the spring district conferences.

The famous Salt Lake Tabernacle Choir will tour Great Britain and the continent and sing three concerts in Great Britain, at Glasgow, August 19th, 1955, at Cardiff, August 24th, 1955, and at London, August 28th, 1955.

Elder Henry D. Moyle of the Council of the Twelve Apostles will spend his holiday in Great Britain doing personal genealogical research work.

The first Latter-day Saint Temple in Europe will be dedicated in September 1955 in Berne, Switzerland.

The regular five-year census of the Church in Great Britain was completed in May 1955.

## Daily Repentance . . .

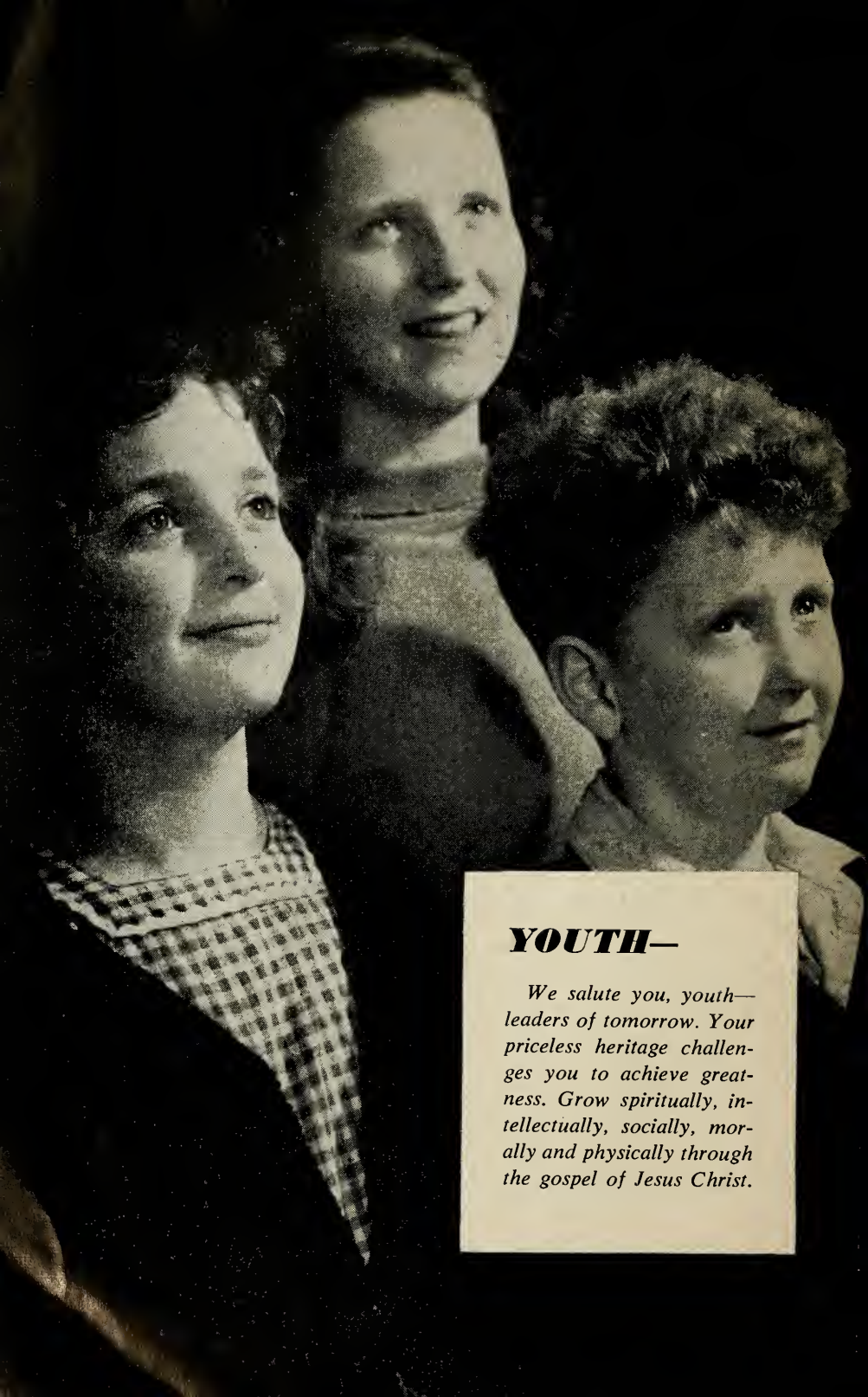
“For I the Lord cannot look upon sin with the least degree of allowance; Nevertheless, he that repents and keeps the commandments of the Lord shall be forgiven; and he that repents not, from him shall be taken even the light which he has received; for my spirit shall not always strive with man, saith the Lord of Hosts.” (D. & C. 131-33.)

Many Latter-day Saints are not fully aware that this scripture applies directly to the members of this Church. All of us are in need of repentance daily, and we are the ones who have received the light, and we are in danger of losing the light if we do not make constant use of the principles of repentance. It applies to investigators who have had the gospel explained to them as well, for they can be held accountable for the light they have received.

The Lord will not justify committing a little sin, whether of omission or commission. If we do not attend to our responsibilities we will lose our testimony.

May the Lord grant us the strength and the determination necessary to live His commandments is my prayer.

Gary C. Nelson,  
*Bristol District President*



## **YOUTH—**

*We salute you, youth—  
leaders of tomorrow. Your  
priceless heritage challen-  
ges you to achieve great-  
ness. Grow spiritually, in-  
tellectually, socially, mor-  
ally and physically through  
the gospel of Jesus Christ.*



## The Power of Youth

**J**OEL, Old Testament prophet, addressing the "old men" initially, says, "*And it shall come to pass . . . your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions:*"

Has this been fulfilled? Yes, indeed. Literally. There are many instances, notably that of Joseph Smith; but let us look back a little in time and note how God has often chosen the young to help fulfil His purposes on earth.

*Moses*, providentially delivered into the household of Pharaoh, could have been little more than a young man when the Lord called him to deliver Israel from the hand of him from whom Moses had so recently fled after an impetuous killing in righteous indignation "*when he was grown.*"

*Joshua*, whom Moses was frequently commanded of the Lord to "encourage", was doubtless chosen young to become Moses successor as leader of Israel, and won his spurs when Moses appointed him to lead the Israelites to overcome the raiding Amalekites.

*Samuel*, learned leader of settled Israel, was given to the Lord, called and trained, from as soon as he could leave his mother's breast, and while yet a child was addressed by the Lord Himself.

*David* showed early promise of prowess and leadership when he went out to courageously face the Philistine giant and vanquish him. He was a great young soldier and became a worthy King.

*Esther*, whose story is so beauti-

fully told in our scriptures, was a "*maid, fair and beautiful . . . and obtained favour in the sight of all that looked upon her*". Not only was she beautiful but intelligent and full of love for her people, using her wisdom to secure their emancipation, and magnifying the greatness of King Ahasuerus in all the lands and isles of the sea over which he reigned.

*Daniel* must have been but a youth when the Spirit of the Lord prompted him to interpret Nebuchadnezzar's dream in the second year of his reign, since he had been preserved as a child to be brought up in the household of the King at the time of the commencement of the captivity of Israel one year before.

*John*, filled with the Holy Ghost from his birthdate, ordained for his special mission of Elias at the time he was eight days old, was barely 30 when he came preaching from the wastes of Bethany. He had known communication with angels in the wilderness and had been instructed of them in his sacred calling.

Little is known of the Saviour's early life, but that most significant incident which occurred when He was 12 years old surely shows great promise of the things to come.

He was but 33 years old when He died for us.

What of the Latter-day leaders?

The Lord appeared to *Joseph Smith* when he was 14 years of age. Gently and firmly the youth was led and taught and by the time he was 25, had translated the Book of Mor-

mon, had organised the Restored Church of Jesus Christ on earth. Six men were present at that organisation meeting. Hyrum, the Prophet's brother, was the eldest at just over 30. The youngest present was 19. Joseph Smith was only 38 years old when he was martyred, cut off in the prime of life. He had given the best years of his life to the Lord's work.

The first missionary of the Latter-days was *Samuel Smith*, who at 22, set out without purse or scrip and a knapsack full of newly-published Books of Mormon, to carry the glad news to all who would listen.

The Gospel has been carried far and wide since that day by young men principally, strong, earnest and malleable. Perhaps that is why the Lord calls so much on young people because they are, generally, malleable. He can mould them, lead them and marshal their strength for carrying the Gospel Message to every nation, kindred, tongue and people.

What of Youth today?

Hoary-headed and "wise" older people say, "Ah, young folk aren't what they were when I was young."

There is a very ancient manuscript preserved in Istanbul which says: "What a pity times are not what they used to be! Children no longer obey their parents—and everyone wants to write a book!"

So perhaps the younger generation are no more troublesome than they ever were. Or perhaps the ability of the experienced ones to teach and lead has declined. Certainly life is fraught with many problems for youth in this very live and easy accessible world of the twentieth century.

Today nearly every daily newspaper carries reports of crimes by

juveniles, and there seems to be, in our young people a great desire for sensational experience. They do not seem to be able to wait for life to unfold for them, and become, so easily, victims of bravado and braggadoccio. We are sometimes appalled at the trends manifest in our young people. A few, sensing the danger ahead, cry for urgent legislation to ban the easily accessible films and literature that influence the young, absorbent mind.

Where lies the line to take in this most important matter?

Shall restrictions be imposed upon the virile youth? Shall their spirit be curbed, bottled up, perhaps to burst out later, in an untidy shower, as a hastily unstoppered carbonated drink! The bridling of an unbroken horse is only accomplished by persistence and strength. Human beings are little different. The energy of youth can be guided. The Church owes much to that vibrant energy. Led by the Lord, it has led its young people in paths aright, bridling that energy with the yoke of the Gospel—and youth in the Church has shouldered it cheerfully, lightly and with determined purpose. But the effort made in youth is the result of persistent teaching from the earliest years.

"Train up a child in the way he should go; and when he is old he will not depart from it." So advised the wise Solomon.

Parents must teach their children to do right because it is right, and they will learn to love right for its own sake. If this is begun at the earliest age of comprehension—and the Lord amply demonstrates this with little Samuel—when youth wants to feel independent he can do so with some real confidence and not bravado. He will have a sound



foundational guide-base. Our boys and girls will make mistakes. Only experience will correct them. Age has that experience; and correction should be firm, explanatory, reasonable and encouraging.

Let there be mutual respect. Let age listen to youth's visions, with

patience and interest and offer only to guide when necessary, not interferingly.

Let youth be respectful of experience and listen with interest, then work with the vigour that is theirs to use for man's good.

J. P. H.

⋮

*What the Church has done for*

⋮ . . . . . ***Youth***

**S**TOP! Look around: listen a bit. Observe the people about you. Within a matter of minutes you will determine for yourself. Are they Mormons? You won't need to ask.

"A peculiar people"—yes, that is what the world has branded us. Do you want to be peculiar? If it means living God's commandments, I do. The term, however, sounds more descriptive of Australia's duckbilled platypus. Nevertheless, Mormons, small in number compared to earth's teeming millions, have been singled out as being different.

That distinction results from the fact that a true Latter-day Saint, one who accepts the Restored Church of Jesus Christ, lives all the commandments of God.

Youth, awake! You are a chosen generation—chosen to be diligent, chosen to bring peace. What has the Church done for you? Why should you be recognised as being different?

One realises as he studies the great cultural accomplishments of

art, music, literature, drama, and architecture; sees the wonders of nations old and new, Mormons do not have a corner on all the beauty that exists. Nor can we claim all the kind deeds, the good and finesse that others have.

What key unlocks our secret?

Jesus Christ said, "Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." Peace comes not to the wicked—"the work of righteousness shall be peace"; "the Lord will bless His people with peace."

Our Saviour promises this peace to those who love Him and keep His commandments. He is the Way, the Truth, and the Light.

TRUTH—this is our banner. Jesus said to His disciples, "Ye shall know the truth, and the truth shall make you free."

Latter-day youth, by obedience to the great truths of His gospel, you are made free. Then can you find peace; no longer will your hearts be troubled.

Look again at the world around you. Are the individuals you see free? Even in this twentieth century—era of scientific miracles, nations are subjecting their citizens to bondage. Churches burden down their members with fear and superstition and teach fables for truth, continually limiting the individual rather than developing him to perfection. Look into an individual's face and search for freedom. Do you find a story told of bondage—bondage to tradition and environment, slavery to habits and sins, chains from thoughts and self-love? Satan holds the world a prisoner; he whispers, "What's the use? Eat, drink and be merry. Tomorrow you may die." Individuals are not even free from themselves.

But youth, you have truth to make you free! That is why we are admonished to "learn wisdom in thy youth; yea, learn in thy youth to keep the commandments of God."

The Church of Jesus Christ of Latter-day Saints provides the narrow way which leads to life. It teaches the true concept of God that we might worship Him correctly, know Him, and earn eternal life. It acquaints one early in life with God's Eternal Plan and helps him to understand why he is upon the earth and what he must accomplish. Christ's Church does not just talk about what one should do and use vague generalisations. It provides a way. Obedience to the laws brings perfection.

Blessings unnumbered flow upon those who keep the Lord's word. They are not bound by liquor, tobacco, tea and coffee which enslave the body. Fast day observance teaches one to overcome desires and be master of oneself. Tithing and

fast offerings teach you to give and help you to realise the Lord's blessings. You are taught to be clean. Sex is not the goal in life.

Latter-day Saint youth are taught in the home as well as in the Church. The importance of the family unit is stressed—the responsibility of children to parents and parents to children is made known. You are taught to carry your share of the home duties. You learn to love each other, to pray together. Qualified preparation is yours to become loving and devoted husbands and wives, fathers and mothers.

From your youth you are taught to seek knowledge, to labour diligently, to live sincerely. Your honours and accomplishments are to be by your own honest labours. Laziness and selfishness are abhorred. You are trained in overcoming little things so that when obstacles fall in your path you can surmount them and not be trodden down.

Sunday Schools, M.I.A.s, Primaries—auxiliaries in the Church, teach the youth. Activities are provided to develop each individual talent. Here you play together and work together. You are taught socially to live together. While you learn the words of God you are also putting them into practice.

Leaders are trained in the Church. Youth is given responsibility. While yet 12 years old the Priesthood is given to faithful young men. From the time you give your first two-and-a-half minute talk or first prayer you are being trained. Young men and women are called to represent the Church throughout the world as ambassadors of peace. While yet in their youth they stand before the nations as teachers—teachers of the gospel of Christ.

You are taught to sacrifice, to love, to give your life in the service of others.

That is why such young men as Max Eliason are chosen to be leaders among their associates. They are trained in their youth. Elder Max Eliason is a member of Manhattan Ward, New York Stake. Born in Logan, Utah, he is now attending Columbia University and was just recently voted chairman of the student board, a position equivalent to that of president. Columbia is perhaps the world's largest university and very few Mormons are registered as students of this institution, yet Elder Eliason, a 20-year-old youth, has proved to be a leader among them. He was chosen as outstanding member of his class in both 1954 and 1955. He serves as secretary for the First Quorum of elders of the New York Stake and says his stay in New York has been most desirable because of his asso-

ciation with the Church. Max is one of hundreds of such young Latter-day Saints.

The youth programme of the Church is unequalled. Mormon boys and girls are prepared to go forth into the world whether as soldiers, students, missionaries, or ambassadors, to face the facts, and to react as men created in the image of God. Dr. Garry Cleveland Myers, famous child psychologist, said, "The youth programme of the L.D.S. Church is best in the world." (*The Deseret News*, Feb. 13th, 1939.)

See, youth, what the Church has to offer! Every means available is used to develop you to heights of greatness. Righteousness brings peace to your life; truth brings freedom. You are free, L.D.S. youth, free from Satan's bonds, free to progress and become gods that you might be exalted for ever in the kingdom of our Lord.

## *Youth write . . .*

### **Why I Enjoy Going to Sunday School**

I like to go to Sunday School because I enjoy myself very much. I think it is the best place I have ever been. There are many reasons why I like Sunday School, one of them is because I like to sing the hymns, there are so many nice ones, and we learn new ones too.

Halfway through Sunday School there are two 2½ minute talks which I enjoy very much, and I like to give one a lot more than listening to one. At first I used to be nervous, but now I have got used to it and feel confident.

I like to go to Sunday School especially to take the Sacrament, because Jesus asked us to do so to remind us of Him.

I enjoy the lesson we have in our class every week. We are learning about some of the people in the the Old Testament. Some of these people



were good and obeyed God and kept His commandments, and some were bad and disobeyed Him. Learning about these people gives me a thrill, because I know that the things we are hearing about are perfectly true. Our teacher is a very good one and is patient and kind, because she always makes us understand the lesson.

I enjoy also meeting my friends and talking to them. Knowing that my parents are there with me at Sunday School makes me enjoy myself even more, and I am sure if every child's parents would come they would enjoy it better too.

Since I can remember I have been going to Sunday School and if I stopped away I should not know what to do with myself. Even now I can remember most of the lessons I had in the infant classes, and how I enjoyed them, and when I get into the adult class I shall remember some of the lessons I am having now. All these form a chain, and this chain comes right down to the present day, and helps me to understand that this is the true Church. It is because I know this is the true Church of Christ that I enjoy everything in it, and so I attend every week, unless I am ill.

Robin Holton (Aged 11)  
Doncaster Branch

### The Name of the Church

When Jesus Christ organised His Church and Ministry upon this earth in the former days, He himself was at the head of it and intended, only naturally, that it should be called after Him. Why, therefore, do we nowadays have so many different creeds, all professing to have the complete truth, yet none bearing the name of the supposed organiser?

Some sects have names derived from that of their founders. Examples of this are Calvinists, Lutherans, Wesleyans. Others are named by some peculiarity or outstanding point of the doctrines they teach, such as Baptists, Methodists, Spiritualists, etc., while others are known by some title concerned with their history, or geographical location, e.g., Roman Catholics, Greek Church, Church of England. But none bear the name of Christ. How, then, can they profess to be followers of Christ?

In Acts 4:10-12 it says:

“Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole. This is the stone which was set at ought of you builders, which is become the *head of the corner*. *Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.*”

A church should therefore bear the name of Jesus Christ, to show its faith in Him, and to expound its belief in His Way of Life, by which we may gain salvation.

The most specific information regarding this subject of appellation is given in the Book of Mormon, 3rd Nephi 27:2-8, where the Lord Jesus

Christ is present in the midst of His Nephite Disciples, who are praying and fasting.

The Lord enquired of them, "What will ye that I shall give unto you?"

"And they said unto him: Lord, we will that Thou wouldst tell us the name whereby we shall call this church; for there are disputations among the people concerning this matter. And the Lord said unto them: Verily, verily, I say unto you, why is it that the people should murmur and dispute because of this thing? Have they not read the scriptures, which say ye must take upon you the name of Christ, which is my name? For by this name shall ye be called at the last day; And whoso taketh upon him my name, and endureth to the end, the same shall be saved at the last day. Therefore, whatsoever ye shall do, ye shall do it in my name; and ye shall call upon the Father in my name that he will bless the church for my sake. And how be it my church save it be called in my name? For if a church be called in Moses' name then it be Moses' church; or if it be called in the name of a man then it be the church of a man; but if it be called in my name then it is my church, if it so be that they are built upon my gospel."

This, the plainest statement we have concerning this subject, makes it quite clear that unless a church is called after Christ, then it cannot be a church of Christ.

To comply with this, Joseph Smith, when organising the Church in 1830, called it "The Church of Jesus Christ". Later it was revealed that it should be called "The Church of Jesus Christ of Latter-day Saints", this latter addition being made to signify that it was the restored Church of Jesus Christ and that its members were the Saints of the Latter-days, living in a later dispensation of time, and differing from the Saints of the Former-days only by their time of existence upon the earth.

Michael V. Hill (Aged 13)  
South London Branch

### **What It Means to be a Deacon**

At the age of eight I had the great privilege of being baptized with my parents into the Church of Jesus Christ of Latter-day Saints which I had attended for approximately one year. I went through Primary and learned the basic principles of the Gospel. When I became twelve years old I was ordained a Deacon. I felt very thrilled to have this great honour bestowed upon me, and I felt incapable of the tasks ahead but I have always strived to do my best with the help of my Heavenly Father. I have progressed enough to have had the honour of receiving an Individual Aaronic Priesthood Award. Fulfilling the requirements for this award has helped me develop greatly and my testimony has been strengthened.

Colin James Summersell (Aged 13)  
Bournemouth Branch

# Virtue

## ... MORE IMPORTANT THAN LIFE

Based upon an address delivered by Elder Mark E. Petersen at Brigham Young University

**Y**OUNG people of today are some of the finest young people that have ever lived on the earth. I'll tell you why I believe it. The Lord has said that we are living in the last days. We also have been told by our Prophets that many of the very choicest of all the spirits of the hosts of heaven were reserved to come forth in these last days. I believe I see an improvement each few years in the young people of the Church. I believe that you are among the cream of all the spirits in the hosts of heaven, and God has sent you here to do a great work. He loves you. You are His children.

You are among the choice spirits of all the hosts of heaven because in your pre-existent life you were among the most faithful. That is what makes people choice in the sight of God: when they are faithful. And the choice spirits coming into the earth now were choice in the world before they came here, because they were true. They pledged allegiance to the Almighty and they kept their pledge and were true and faithful.

And now, in these, the last days, these crucial days, the Lord needs a people to carry on His work who were tried and true in the pre-existence and who He hopes will resist

every form of temptation in this earth so that they will be just as tried and true here and will carry forward the work that He has brought forth in the last days in preparation for the coming of His Beloved Son, Jesus the Christ, our Saviour. That is your great mission.

The first of our race to enter mortality was placed on the earth. They were in the exact image and likeness of God. It was the crowning act of creation. God was placing His own race upon the earth, His own children. He knew that He was to perpetuate His own race, that we were his offspring, that we were to come to the earth and that we here would have the experience of mortality.

So God brought His own race upon the earth and planned that it should reproduce after its own kind in its own likeness and image. Adam and Eve were in the likeness and image of God, and therefore, when they reproduced, they were to reproduce the race of God, each child being in the exact likeness and image of God. Wasn't it a marvelous creation? He, our Father, we His children, we of the race of God. And after He had made man, male and female, in His own likeness and image, He surveyed His work, and this time He did not say it was only



“good”; this time He pronounced it “Very good”.

It was a great act. But now, He introduced something that had not been introduced in creation before. Something different was now being introduced because there was a different species. That something else was marriage. So God brought the woman whom He had made to the man and gave her to him, and they twain became one flesh; she his helpmeet. Then having given her to the man in the bonds of holy matrimony, the Heavenly Father stood before those two and gave them a commandment to bring forth after their own kind, to multiply and fill up the earth with more of the race of God.

When the Lord created man He made male and female. So God made sex, and He pronounced it good, and in the case of human kind, He pronounced it very good. Sex was sacred. It was holy. Actually, it was divine. Sex is so sacred, so divine, that when it is used in its proper way, those who participate become joint creators with God. They become partners with the Almighty in the great undertaking and enterprise of bringing forth life. Sex is so sacred in its holy mission of bringing forth life that God placed it way up on a high plane, so high that all right thinking people will regard it as being sacred. It is as a spark of the Deity in everyone of us. Thus, it is holy, because it is part of the creative work of the Almighty.

Sex is so sacred, so holy, that God placed about it some of the greatest safeguards He has ever made for any of His creations. He has surrounded it with laws which provide those safeguards, and He has made it clear to us, that if we

violate those laws, if we break down those safeguards, we commit one of the three greatest sins in all the category of crime. The worst of all the sins is sin against the Holy Ghost, for which there is no forgiveness. The next most serious crime is murder, wherein we shed innocent blood, for which, again, there is no forgiveness, neither in this world, nor in the next. The one crime that stands next to murder and sin against the Holy Ghost is the crime of sex sin. But he does provide, under certain conditions, a forgiveness for this sin.

When the earth was made, and Adam and Eve were placed in the Garden of Eden, Satan made his appearance. Satan, you remember, was the arch-enemy. Even in heaven, Satan was the one who fought against God and His plan. Satan sought to destroy the work of God. When he came into the Garden of Eden and faced these human beings, Satan made up his mind that he was still going to destroy the work of our Father in Heaven. So there was introduced into the world an opposition in all things. Today we still have opposition in all things; there is the bitter and the sweet, the light and the dark; there is virtue and vice.

Satan wanted to destroy life—one of the great things the Lord had accomplished. He sought to destroy not only life, but the fountain of life and he set about to prostitute this very sacred creation of God. He is still at it and today he is inspiring a world which he has in his hands, to place emphasis, a demoralising emphasis, but an emphasis that glitters as if it were gold, upon sex. Wherever we turn these days the emphasis seems to be on sex. It is in the movies, it is in the

magazines, it is in the styles, it is on the radio programmes, and in conversation.

The emphasis is on sex to drag it down into the mire and make it common and cheap—a plaything. Sometimes it is made to glitter like gold, appearing so very desirable in the eyes of people that they will do almost anything to participate in it. But it all turns into ashes for those who participate. Satan comes out now and seeks to “sell” a view of sex which he knows will place those who fall, ultimately, in his power, and destroy the great objective for which, in His sacred way, God made in the first place, and pronounced it very good.

Satan goes to work like a clever salesman who is seeking to sell something that he knows will glitter like gold, but will be ashes in the end. He comes out gradually, very gradually, here a little and there a little.

First of all he attacks modesty, and tries to destroy thoughts of modesty, standards of modesty in the mind. He tries to make people think that it is perfectly proper to expose the human body in various degrees. He “sells” the idea that the human body is something beautiful; and inasmuch as it is something beautiful, it is something which should be appreciated; and to be appreciated it should be seen; and after being seen, it is something to clutch unto yourself! That is his sales talk. So he brings forth immodesty in dress. He brings forth bathing suits that are terribly immodest. Why? Because he wants to have women expose their bodies to the public gaze.

Remember the steps! The body is beautiful; it should be appreciated; to be appreciated it should be

seen; and after being seen, then he gets in his great efforts. Do you see, young ladies, why we preach modesty in dress? Do you see why we try to persuade you to keep your bodies covered; to be modest, to protect that virtue which is of greater value to you than life itself?

Since the sanctity of the body is so related to the sanctity of sex, why make the body so common? Why expose to the public eye this sacred thing which is the temple of God?

Satan carries it farther. After he breaks down this modesty, he moves into such things as petting parties. When you pet, what do you do? I know there's “necking” and I know there's kissing, but in “heavy” petting, you expose your bodies, don't you? Boy or girl. Lovely girls allow boys to handle their bodies in a petting party, and even encourage it, sometimes. Occasionally girls handle the bodies of boys. What goes on in their minds in a process of that kind? Is there anything “virtuous or lovely or of good report, or praiseworthy” about what goes on in a party of that kind?

Is it serious, this petting? Can you lose your chastity piecemeal? Can you? Can you lose your money a shilling at a time? Does any man have the right to touch the body of a woman to whom he is not married? I believe with all my heart that we do lose our chastity piecemeal, and that when young people engage in a heavy petting party, they then and there lose a portion of their virtue and chastity—not the complete loss, until they go all the way—but they partially lose their chastity in a petting party.

Can you interpret it any other way in the light of the words of the

Saviour? "*Whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart.*" Isn't that at least a partial loss of virtue? Petting is a partial loss of virtue. It is a step, and almost a final step, toward complete loss of virtue. And that is what Satan is leading up to. He knows that sex is sacred, is divine. And he is going to prostitute it wherever and whenever he can. He will give you a sales talk and make you think you can get away with it.

What is your destiny? What is my destiny? As a child of God, as one of the race of the Gods, you or I have as our destiny the great opportunity of becoming like God some time. But only those who prove themselves will ever reach that goal. Some day I may help to co-operate with God in bringing forth after my own kind, not only in this life, but in the world to come. If I am faithful, I can perpetuate my species.

It is through sex that we co-operate with God in the act of creation. He is our Father. How did He get to be our Father?—ask yourselves—how did we get to be His children? How did you get to be the children of your father and mother here on earth? Don't you look upon Mother as almost sacred herself, as a saintly person? Think how we adore her, especially on Mothering Sunday. Think what the

great men of the earth have said about their mothers. Abraham Lincoln: "All that I am, or ever hope to be, I owe to my angel mother."

Motherhood is next to Godhood; fatherhood likewise, is next to Godhood. But the use of sex must be under the restrictions and regulations that God, Himself, established. He gave Eve to Adam in the bonds of Holy Matrimony before He commanded them to bring forth after their own kind. The use of sex is ordained of God, but only in legal marriage. And if we marry properly in the Temple, then in the eternities we can become the parents of eternal spirits, even as you and I were born as children to God. Sex is so sacred that there is no exaltation in the Celestial Kingdom without it. Can you see why God places such safeguards about it? Can you see why Satan uses every device at his command to pollute it?

May we be true and virtuous, I humbly pray. The leaders of our Church have said that they would rather see their children dead and in their graves clean, than to have them live unclean lives. Virtue is more important than life. Protect it above your life. If the time ever comes when you must choose between the two, then sacrifice your life, but under no circumstances sacrifice your virtue.

*How glorious and near to the angels is youth that is clean;  
this youth has joy unspeakable here and eternal happiness  
hereafter.*

*The First Presidency, April 6th, 1942*



# ELDERS QU

Organisation of Elders quorums marked the beginning of a new era of development in the British Mission. Members of the Church living in the British Isles who are Melchizedek Priesthood holders have been grouped into five quorums. Spring district conferences were devoted to the organising and sustaining of officers for each quorum.

*Officers of the Elders Quorums are as follows:*

*First Quorum:* Comprising Elders of Scotland and Newcastle Districts.

*President*

William Scott—Glasgow Branch

*1st Counsellor*

Sydney Curryer—South Shields Branch

*2nd Counsellor*

William W. France—Sunderland Branch

*Secretary*

David Porch—Glasgow Branch

*Second Quorum:* Comprising Elders of Leeds, Sheffield, and Hull Districts.

*President*

George Laycock—Sheffield Branch

*1st Counsellor*

A. R. Jenner—Grimsby Branch

*2nd Counsellor*

Stanley Robertshaw—Bradford Branch

*Secretary*

Aubrey Nettleship—Sheffield Branch

*Third Quorum:* Comprising Elders of Ireland, Manchester, and Liverpool Districts.

*President*

Dr. John Bleakley—Bangor Branch

*1st Counsellor*

Albert Woodruff—Hyde Branch

*2nd Counsellor*

John Alan Cubbon—Liverpool Branch

*Secretary*

Terence Dawson—Belfast Branch

*Fourth Quorum:* Comprising Elders of Birmingham, Nottingham, and Wales Districts.

*President*

George Albert Makin—Birmingham Branch

*1st Counsellor*

Thomas Hubert Pulman—Merthyr Tydfil Branch

*2nd Counsellor*

James Archer Fletcher—Nottingham Branch

*Secretary*

B. V. Green—Birmingham Branch

*Fifth Quorum:* Comprising Elders of Bristol, London and Norwich Districts.

*President*

Joseph W. Darling—South London Branch

*1st Counsellor*

Jeffrey Farnish Packe—Ipswich Branch

*2nd Counsellor*

Sidney Harold Perry—Bristol Branch

*Secretary*

Frank Paterson—South London Branch

# RUMS ORGANISED



May 14th, 1955, officers of the five organised quorums of elders met with the mission presidency at Ravenslea for a two-day conference. Present at the first session of the conference were the following officers:

*Front row:* President James R. Cunningham, President A. Hamer Reiser, President Stephen R. Covey, Elder William Scott.

*Second row:* Elder Jeffrey Packe, Dr. John Bleakley, Elder David Porch, Elder A. J. Jenner, Elder Sydney Curryer.

*Third row:* Elder Bernard V. Green, Elder Rodney Brady, Elder George Laycock, Elder J. Terence Dawson, Elder Hubert Pulman, Elder S. Harold Perry, Elder James Fletcher, Elder Joseph Darling, Elder James Ottesen, Elder John Alan Cubbin.





## RECENT VISITORS

greeted by President A. Hamer Reiser at the British Mission Headquarters were Elder Edward O. Anderson, Church Architect, who completed further plans in Lon-

don for the Temple at Newchapel, and President and Mrs. J. Willard Marriott of the Washington D.C. Stake. The Marriot home was recently the scene of a typical LDS Home Night when the family of Elder Ezra Taft Benson joined in entertaining President and Mrs. Dwight D. Eisenhower.

### B.A. Degree Awarded Jean Smith Dale

Jean Smith Dale, member of the Rochdale Branch, Manchester District, participated in graduation ceremonies May 11, 1955, with students from London University. Sister Dale graduated with honours, receiving a Bachelor of Arts Degree for study in the field of French.

An active member, Sister Dale was baptized four years ago. She has served as Manchester District Primary Supervisor and serves as both branch and district organist. While attending London University, Sister Dale was an active member of South London Branch, serving as MIA speech director and a teacher in Primary and Sunday School.

Sister Dale has completed one year teaching French and Scripture in a secondary school.

## HYMN OF THE MONTH

June: "I Have Work Enough To Do"

British Mission Hymn Book, page 34.

Josephine Pollard

Kirkpatrick

This is a homely song in sentiment as well as in melody. The melody is simple and notable for its recurrent phrases which emphasise the refrain.

The words express the daily, practical moral duties which everyone must assume.

The third verse defines everyone's duty to the Lord—"God's commands I must obey."

Taken together the verses reaffirm the whole duty of man to God and his fellow men.

The distinct cadences of the words and music deserve to be closely respected, with a moderately quick tempo.



# AFTER BAPTISM . . .

## *What ?*

First in a series of five articles by MARK E. PETERSEN of the Council of the Twelve.

AS a prisoner, the Apostle Paul once stood before King Agrippa making a mighty defence of himself and the gospel of Christ. So impressed was the king that he said to Paul, "Almost thou persuadest me to be a Christian".<sup>1</sup>

The Apostle told the king of his own conversion to Christ, describing his journey to Damascus to persecute the Saints. It was then, he said, that a bright light came from heaven, and a voice said, "Saul, Saul, why persecutest thou me? it is hard for thee to kick against the pricks".

"And I said," continued Paul, "Who are thou, Lord? And he said, I am Jesus whom thou persecutest."

Paul then told the king that the crucified and resurrected Jesus Christ called him into the ministry and sent him to preach to the Gentiles, "to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me".<sup>2</sup>

As Paul afterwards went among the nations many people believed his teachings, repented of their sins, and joined the Church of Jesus Christ by

baptism of the water and of the spirit.

Each one thus baptized came "from darkness to light, and from the power of Satan unto God". Each also received the forgiveness of sins and the sacred inheritance of which Paul spoke to Agrippa.

It is the same today. When persons are converted to the true gospel of Jesus Christ, and are baptized by the authorised servants of God, they too receive a remission of their sins, and they too turn from darkness to the light. And they receive that same inheritance which was given to the members of the ancient Church. All of this comes to them because of the completeness of the restoration of the gospel in these modern times.

But after entering the Church, what are new members supposed to do? What are the next steps? Are they to become active participants in it, or are they to remain passive in their worship of the Lord?

The Saviour has given the answer. It is that each one shall labour in the kingdom with all his heart, might, mind and strength, and bring forth much fruit.

<sup>1</sup> Acts 26:28

<sup>2</sup> Acts 26:14-15, 18



“I am the vine,” said the Saviour as he explained this principle. “Ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit.”<sup>3</sup>

All who become members of His true Church become part of that vine, actual branches, as the Lord explained. And all must produce “much fruit” to be acceptable to him.

In the Sermon on the Mount he explained that “every tree that bringeth not forth good fruit is hewn down, and cast into the fire”.<sup>4</sup>

The Prophet Nephi made a clear explanation of what should follow baptism. Said he: “And then are ye in this straight and narrow path which leads to eternal life; yea, ye have entered in by the gate; ye have done according to the commandments of the Father and the Son; and ye have received the Holy Ghost, which witnesses of the Father and the Son, unto the fulfilling of the promise which he hath made that if ye entered in by the way ye should receive.

“And now, my beloved brethren, after ye have gotten into this straight and narrow path, I would ask if all is done? Behold, I say unto you, Nay; for ye have not come thus far save it were by the word of Christ with unshaken faith in him, relying wholly upon the merits of him who is mighty to save.

“Wherefore, ye must press forward with a steadfastness in Christ, having a perfect brightness of hope, and a love of God and of all men. Wherefore, if ye shall press forward, feasting upon the word of Christ, and endure to the end, behold, thus saith the Father: Ye shall have eternal life.”<sup>5</sup>

In speaking to the Nephites, Jesus himself explained the importance of perfecting our lives. He said, “And no unclean thing can enter into his kingdom; therefore nothing entereth into his rest save it be those who have washed their garments in my blood, because of their faith, and the repentance of all their sins, and their faithfulness unto the end.”<sup>6</sup>

Keeping his commandments is fundamental to our being acceptable to the Lord. He interprets love for him in terms of service and obedience to him, for he said, “If ye love me, keep my commandments . . . He that hath my commandments and keepeth them, he it is that loveth me . . . If a man love me, he will keep my words . . . He that loveth me not keepeth not my sayings.”<sup>7</sup>

When speaking to his modern saints through the Prophet Joseph Smith the Lord explained further by saying, “O ye that embark in the service of God, see that ye serve him with all your heart, might, mind and strength, that ye may stand blameless before God at the last day.”<sup>8</sup>

We embark in the service of God when we join His Church. The act of embarking is but the beginning of a journey which should be of life-long duration, in a spirit of devotion and obedience. To keep His commandments will require a combination of both our faith and our works, for faith without works is dead.<sup>9</sup>

Paul had this in mind when he wrote to the Philippians: “Work out your own salvation with fear and trembling.”<sup>10</sup>

But in what direction are we to work? Is there a plan to follow? How are we to go about this business of serving the Lord? How are

<sup>3</sup> John 15:5  
<sup>4</sup> Matthew 7:19

<sup>5</sup> 2 Nephi 31:18-20  
<sup>6</sup> 3 Nephi 27:19

<sup>7</sup> John 14:15, 21, 23-24  
<sup>8</sup> Doctrine & Covenants 4:2

<sup>9</sup> James 2:14-26  
<sup>10</sup> Philippians 2:12

we to "bring forth much fruit" as he has commanded?

The Lord's house is a house of order. He does have a definite plan for us, and it is according to this plan that we must work. It has to do with our individual, personal lives as well as with our attitude toward our fellow men. Our acceptance before the Lord is based upon both principles.

When Paul wrote to the Ephesians explaining the purpose of the organization of the Church he said that it was "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ" (meaning his people who are members of his organized Church).

He explained too that this Church organisation would serve as a protection to its members against being led astray by the false teachings of uninspired and evil men.<sup>11</sup>

The perfection of the saints is one of the great objectives of the gospel. Moroni, the last surviving prophet of the Book of Mormon, appealed to his readers as he drew near the close of his writing, saying, "Yea, come unto Christ, and be perfected in him, and deny yourselves of all ungodliness, and love with all your might, mind and strength, then is his grace sufficient for you, that by his

grace ye may be perfect in Christ; and if by the grace of God ye are perfect in Christ, ye can in nowise deny the power of God."<sup>12</sup> •

The Saviour commanded this of his people, saying, "Be ye therefore perfect, even as your Father which is in heaven is perfect."<sup>13</sup>

The Church then becomes a factor of great importance to us. It becomes the means by which we build Christ-like traits of character within ourselves, it becomes a "vehicle" by which the saints may work together for their common good, and it provides protection against those worldly forces which would destroy our salvation.

Since we are to "work out our salvation," we are to work it out through and in the Church which is set up specifically for that purpose.

To work in the Church, to engage in the programme it provides, and to be associated with the other saints in the work of the Lord.

Then after baptism we should make definite plans to be active in the Church. Its programme touches every righteous phase of our lives, including our own personal habits, our homes and our relationship with people whether in business, in our local community or in the nation.

<sup>11</sup>Ephesians 4:11-14

<sup>12</sup>Moroni 10:32

<sup>13</sup>Matthew 5:48

## *Japanese Mission to be Divided*

Division of the Japanese Mission was announced by the First Presidency to be effected in June. The two missions to be created by the division will be the Northern Far East Mission and the Southern Far East Mission. President Joseph Fielding Smith of the Council of the Twelve, accompanied by Mrs. Jesse Evans Smith, will sail to Yokohama, Japan, to effect the division. Since World War II this mission has grown rapidly until now there are many branches and over 1,000 members.

# *An Interpretation*

## *of Figures of Speech*

### *Ecclesiastes 12:1-7*

- “Remember now thy Creator in the days of thy *youth*, while the evil days (of old age) come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them;” (It is no fun being old, weak, lame, “sans eyes, sans ears, sans teeth, sans everything.”)
- “While the sun, or the light, or the moon, or the stars, be *not* darkened (in youth brightness and hope floods life with light; in old age:) “clouds return after the rain:” (after tears, the outlook is still gloomy and dark).
- “In the day when the keepers of the house” (the hands and arms keep the house of my body, feed it, clothe it, defend it) “shall tremble” (become palsied), “and the strong men” (the legs which hold up the “house”) “shall bow themselves” (begin to buckle and give way from weakness and being weary from having held up the house so long) “and the grinders shall cease because they are few” (loss of teeth causes the sound of grinding to cease) “and those that look out of the windows” (the eyes) “be darkened” (eye-sight becomes impaired in old age; one does not see so clearly).
- “And the doors (the lips) shall be shut in the street, when the sound of the grinding (when eating) is low, and he shall arise at the voice of the bird” (elderly people are easily awakened and rarely sleep late in the morning); “and all the daughters of music (the ears) shall be brought low” (elderly people become hard of hearing and bring their ears down to be nearer the source of sound).
- “Also when they shall be afraid of that which is high,” (elderly people are uneasy on ladders or climbing trees, or walls, or on high places) “and fears shall be in the way,” (elderly people walk unsteadily and cautiously because they are not sure they see where they step) “and the almond tree” (the white blossoms—grey and white hair) “shall flourish, and the grasshopper shall be a burden” (even the lightest object seems burdensome and heavy to the old man whose strength is gone) “and desire shall fail:” (in old age, the appetites are spent or waning; wants are very few and simple) “because man goeth to his long home” (the coffin in the grave—six-feet long and narrow) “and the mourners go about the streets.”
- “Or ever the silver cord” (the spinal cord) “be loosed,” (the back becomes bent and stooping) “or the golden bowl” (the head) “be broken” (golden because its contents are so precious—the thoughts and memories; and when “broken” the precious contents leak away and are lost in forgetfulness and failing memory) “or the pitcher be broken at the

fountain" (a broken pitcher holds no water) "or the wheel broken at the cistern" (without the aid of the wheel at the well it is difficult to raise water. A figurative allusion to the physiological failures and ailments of old age).

"Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it." (Ecclesiastes 12:1-7)

The foregoing is a description of old age, using the rich figures of speech characteristic of Hebrew poetry.

Youth is warned to *remember now the Creator* while one is not impaired by the infirmities of old age.

#### DISTRICT ACTIVITIES

## BRITISH MISSION

### Norwich

*Norwich Branch M.I.A.* gave a social for Elder Thackeray in honour of his 21st birthday on Tuesday, April 26th. Thirty-six people witnessed the effort of Elder Thackeray to blow out 21 candles on a birthday cake and enjoyed his success in extinguishing 18 of them at one "blow". The occasion was also used to welcome two sisters home from illness in hospital, Sisters Frosdick and Simpson. Both were presented with a bouquet of daffodils.

On March 16th the *Relief Society* of the *Lowestoft Branch* sponsored a social evening celebrating the anniversary of the organisation of the Relief Society and to bid farewell to two sisters who are to make their home in U.S.A. *Sister Pamela Upson* will live in Rhode Island, New York, and *Sister Audrey Leeder* will live further west in Salt Lake City. As part of the entertainment the Relief Society challenged the M.I.A. to a contest of poems,

character songs and handiwork. A very pleasant evening was had by all the 47 people present, while the M.I.A. came out victors in the contest.

In *Ipswich*, on Wednesday, March 16th, a party was held to say farewell to *Brother Bill Dickerson* and his family. He is serving in the U.S. Forces. A pot-luck dinner was prepared by the Relief Society to feed the inner man while all present enjoyed a skit based on the Dickerson family life and a song composed by Brother Frederick Cocher as a tribute to this good L.D.S. family.

The *Norwich District* Gold and Green Ball was held in Ipswich on April 30th on a theme of "Sleepy Lagoon". Sister Wendy Jolly was in charge of the organising, and her efforts bore fruit in the enjoyment had by all who attended. The hall was delightfully decorated with silver fish hung from the ceiling and pasted on the blue sea on the walls. In one corner a mermaid had put in an appearance. Jack





*Southend  
Relief Society  
Social*

Russel and his boys provided excellent music for the occasion. Honoured at the function were *Brother and Sister Reginald Grainger* of the Ipswich Branch who left for Canada the next day. Brother Grainger has been District Sunday School Supervisor for some considerable time and all were anxious to wish this popular family God-speed.

On Saturday, April 16th, the *Relief Society* sisters of *Southend* were responsible for a fine evening of entertainment in the form of a supper-social, an outstanding feature of which were the minced-meat pies of Sister Eva Clark, President of the Branch Relief Society. Chelmsford Branch were invited and several of its members attended. President Harold Hunt from Chelmsford and Elder Ronald Asper entertained following the meal with a skit and Elder Nephi Newbold directed the adults in games. The children were separately cared for with a Pump the Balloon game and although human lungs and a bicycle pump failed to burst the balloon, a pin scattered bags of sweets and small toys about for the youngsters.

### **Bristol**

In *Bournemouth*, the members of the Branch Relief Society arranged a grand supper. The longest membership holders were presented with buttonholes of freesia and small flower-jugs. A basket of fruit was presented to Sister Thompson as the member with the longest record and best attendance.

On Tuesday, May 3rd, the M.I.A. held a Merrie Englande evening. Games, country dancing and olde Englishe songs formed the entertainment. All voted the occasion a "merrie tyme".

On April 30th the M.I.A. of the *Bristol Branch* sponsored a "Sock hop". Those attending were asked to prepare a pair of socks to wear during the evening and no shoes were allowed inside the hall. Special recognition was given to Sister Pat Perry and Brother Clive Figgures who were adjudged to be wearing the most original and attractive socks. All who attended had a splendid time. The object was to raise funds for the trip to Plymouth for the District M.I.A. Festival and the effort proved successful.

Easter Monday was used by members of the *Plymouth Branch*

for a ramble to Dartmoor, where they played all sorts of games and partook of packed lunches. The evening was spent at "Chatsworth", the new Branch home, in social and dance activities.

On April 13th, *Plymouth M.I.A.* and the district elders visited Collaton Cross R.A.F. Station for netball and basket-ball matches. The M.I.A. girls took on a group of W.R.A.F. girls and were beaten 11—2 at netball, while the missionaries won a baseball game 39—19. This brings their local record to four games won and one game lost against some of the best competition in the south-west.

On the Saturday before Easter some of the members of the *Bristol Branch* embarked on a caving expedition. Led by Brother Hal Perry they explored the Goatchurch Cave in the Mendip Hills. All returned safely and there were no casualties.

### **Sheffield**

A very interesting and enjoyable evening was spent by the *Doncaster Branch* Saints on April 23rd in a Sunday School Social. Games, items of entertainment and good food made the evening a grand success and everyone who attended was well repaid. The social was arranged by Brother Talbot, Sunday School Superintendent.

The *Sheffield Branch* said "Farewell" with a party on April 5th for Sister J. Jackson, her husband and small son, who left for Australia May 13th. Games, dancing and refreshments filled the evening.

Easter Monday found the saints of the district taking advantage of the good weather and going with other branch members and in small groups to the open spaces for exercise and fresh air. Sheffield Branch

went to Graves Park, while Barnsley took a trip to the seaside.

On Saturday, May 7th, the Sheffield District missionaries were joined by President and Sister Parsons of the Chesterfield Branch for a ramble through Monsel Dale and a visit to Chatsworth House, abode of past Dukes of Devonshire.

The Sheffield Branch building was filled to capacity on the evening of March 19th when the District Gold and Green Ball was held. Decorations were in the M.I.A. colours and a professional band added zest to the dancing. Careful planning on the part of Sister Rita Hardy and Brother Albert Flint, M.I.A. Supervisors, evoked the comment that the Ball was the best for years.

On Good Friday, the district missionaries travelled to York where they were joined by others from Hull, Leeds and Newcastle, and a day of sightseeing was climaxed with a very edifying testimony meeting.

### **Nottingham**

The *Relief Society* of the *Nottingham Branch* held their Spring Fair and Handicraft Exhibition on April 23rd and a very commendable display resulted from the talent available. It included leatherwork, brush sets, needlework and pastry. Sister Florence May Fletcher was in charge.

On Saturday, April 30th, the Relief Society Presidency of the Nottingham Branch prepared a feast for the sisters and their families in honour of the Relief Society Foundation Anniversary. A gramophone concert followed and was very well received. (The efforts of the brethren who wrestled with the intricacies of the "Trentmor" wiring when the lights failed was much appreciated.)

The *Relief Society of the Eastwood Branch* held their Spring Fair on April 9th, under the direction of Sister Tinson, District Supervisor. Forty-eight people attended.

### **Manchester**

On April 7th, Wythenshawe Branch enjoyed a highly entertaining evening. "The Wizards of Wythenshawe" presented a Night of Magic, in aid of the building fund. All types of sleight of hand tricks were performed and proved completely baffling, while some of the tricks in which members of the audience acted as stooges caused great amusement. But the children were really overjoyed when the Punch and Judy show was presented. It was a profitable evening in all ways and was supported by members from other branches. The Building Fund Committee are doing a good work, and Brothers Bailey, Grindley and Beard are to be commended for their efforts.

For the second year in succession *David Cook* has been top in the Scouts and Cubs "Bob-a-Job" Week, having performed 40 tasks, the next best being 21. David is a member of the *Ashton-Hyde Branch*, and of the 51st Oldham Pack of Cubs. He is the only "Mormon" Cub in the area, is 10 years of age and has won all the Cub awards.

### **Leeds**

*Dewsbury Branch* held a very successful social on April 23rd. The theme was "Easter Parade" and commenced with a fashion show. The items displayed covered the years 1905 and 1955. This was followed by "Proposals in Song, Old and New", ably sung by June Garner and Alan Marsden. Alan continued with impersonations of top-line singers and novelty refresh-

ments were served with a delicious punch. The social was very well attended and everyone entered into the spirit of the occasion.

The *Bradford Relief Society Drama Group* are a very industrious band of players. In their latest effort, a three-act dialect play, "Matthew's Romance", they were ably assisted by the brethren of the branch and succeeded in presenting a very creditable production in the Bradford Branch and later in the Halifax Branch. They presented it again for the benefit of the Manningham St. John Ambulance Brigade. The players deserve sincere praise for the many hours of patient rehearsal they have endured and their reward is their undoubted success.

Members of the Leeds District had a very enjoyable day on Easter Monday when visiting the Bronte country. They were favoured with nice weather, and Brother Harrison, assisted by Brother Walker, acted as guides giving interesting remarks concerning the history of local spots and the Bronte family.

### **Liverpool**

Liverpool District Gold and Green Ball was held in the Burnley chapel on a theme of "Blossom Time". The hall was very daintily decorated in somewhat modern design. Princesses and Princes from each branch honoured thus for their outstanding work in M.I.A. were featured in a spotlight parade under a blossom arch. President and Sister Shorrocks, District M.I.A. Supervisors, were responsible for the occasion.

### **Newcastle**

On Easter Sunday 86 saints and friends in the *Sunderland Branch* enjoyed a special "Let the Children Sing" programme. It was arranged



and conducted by Sister Gladys Quayle. President F. W. Oates gave an inspiring address on the "Resurrection and what it means to us."

The April Budget Social was a Fun Fair at which each Auxiliary contributed a share of the programme.

South Shields Branch M.I.A. held their closing social of the Winter Session on May 5th and it was much enjoyed by all. The branch is happy to receive missionaries into its midst again and looks forward to an increase in membership.

### **Irish**

On Easter Monday the saints of *Belfast*, *Portadown* and *Bangor Branches* joined forces for a hike to Helen's Bay. From there they spread out in a long line over a quarter of a mile long, climbing hills, descending valleys, crossing streams till they reached the famous Helen's Tower, a medieval castle noted for its poetic inspiration.

After resting, the saints played games and ate picnic lunches. The evening was spent around a camp fire on the beautiful Helen's Bay Beach. Devouring hot dogs, roasted marshmallows and cool, orange crush prepared them all for a sing-song, prominent among the tunes being our Church hymns.

On April 23rd a social was held in the *Bangor Branch* hall. Elder Gary Bascom directed the activities and games were provided for young and old. Refreshments were provided by Sister Mary Huddleston. Elder Bascom also showed slides of his travels, missionary experiences and scouting events.

### **Scottish**

*Glasgow Branch* held a pre-conference social on Saturday, April 30th, under the direction of the M.I.A. It was the first social to be

held under the newly-inaugurated budget plan in the branch and it proved a great success although many went home a few pounds lighter after indulging in Scottish dancing!

April 6th brought a farewell social in Glasgow for *Elder C. McCulloch* and *Brother Maxwell Milligan*. Elder McCulloch had completed a two-year mission and was leaving for home and Brother Milligan was leaving for London following his employment there.

Glasgow Branch are proud to announce their first graduations in Primary. The ceremony took place on May 8th and the presentations were made by the District President Robert Bennett. They were to Judith Stephens, of the Glasgow Branch, to Margaret Hamilton, Norma Hamilton, Jessie Marshall and Janice Gosland, all of Pollock Neighbourhood Primary.

Great was the joy of those who attended the *Airdrie Branch* social on May 6th, held to raise money for the summer outing. Hearty congratulations are due to the few saints of the branch for all the preparation that preceded a successful event.

### **Hull**

*Hull Branch* held their Easter social on April 9th and the outstanding feature of the occasion was an Easter egg and Easter bonnet competition. The high quality of entries made it difficult for the judge to make a decision, but it was felt generally that President Aubrey's award to Brother Coulman's sergeant-major was right and proper. The evening proved a very happy and successful occasion.

In *Grimby* a social was held on April 15th. Music for the dancing was provided by a blind piano-



accordionist as well as for happy community singing.

Grimsby also held a fish-cake supper on April 28th and a jumble sale on April 30th which helped to raise funds for the Relief Society of the branch. The goods displayed were attractive and easily saleable.

*Scarborough's* Easter outing consisted of a walk to Oliver's Mount, the Mere and the beaches, followed by entertainment at Sister Olsen's home and a fish and chip supper.

### **Birmingham**

Just prior to district conference, saints of the *Birmingham Branch* met together to see "I Beheld His Glory", a film based on the Life of Christ.

Recently, friends and members of the *Wolverhampton Branch* gave a special party in honour of *Sister Palmer* on the occasion of her 80th birthday. The old sister was presented with a bouquet and all enjoyed refreshments, the evening being rounded off with entertainment from the M.I.A.

Sister *Sylvia Cope* was also honoured on her birthday, but her 21st, with a party in true L.D.S. style. Good food, informal and spontaneous entertainment by the branch members proved to be a very enjoyable evening.

### **London**

On Saturday, April 30th, *South London M-Men and Gleaners* held a banquet at Ravenslea under the direction of M-Men President Wayne Willis. Representatives from North London, St. Albans and Newchapel swelled the numbers. After a very fine meal, entertainment was provided by members of the various branches, compered by Brother Hershelle Barnes, and the evening ended with ballroom dancing.

### **Personals**

#### **Births and Blessings**

*Redman.* A son was born to Sister and Brother Benjamin Redman of the Catford Branch on March 4th. He was blessed by his father on April 10th and given the names of Stephen Lawrence. This makes the Redman family total six—there are three other boys.

*Grant.* On April 17th the youngest son of Brother and Sister Grant, of the Hull District, was given a name and a blessing under the hand of Elder Glen R. Bennett. The names given were Michael Glen.

*Hezseltine.* The infant son of Thomas and Susannah Hezseltine, of Nottingham, was blessed on May 1st and given the name of Don.

*Aldred.* A daughter was born to Sister and Brother Arthur Aldred, of the Eastwood Branch, on February 4th. The child was blessed on April 5th.

*Brinkworth.* The daughter of Mr. and Mrs. Brinkworth, of Stroud Branch, was blessed by Elder Thomas E. Shilton on May 8th and given the names of Anita Mary.

*Sparham.* The infant daughter of Sister Constance Sparham, of the Lowestoft Branch, was blessed on Sunday, March 20th, by Elder Leonard Bell and given the names of Amanda Caroline.

#### **Marriages**

*Dale - Smith.* On April 2nd Brother Sylvester Dale and Sister Jean Smith, both of Rochdale Branch, were married in the Rochdale Chapel by District President N. Edward Hoopes. The bride wore a dress of heavy white figured brocade cut on classical lines. Her long white veil was held in place by a wreath of orange blossom, and she carried a bouquet of deep cream roses and lily-of-the-valley. Matron-

of-honour was Sister Lilian Fountain, the bride's sister, who wore a dress of old gold taffeta, with tan accessories, and she carried a bouquet of blue irises. The junior attendants were Jacqueline Fountain, Maureen Smith and two-year-old Micheline Fountain, all of whom wore dresses of turquoise taffeta trimmed with red velvet and carried poses of anemones. Brother and Sister Dale spent a short honeymoon in the country and are planning a visit to the United States in a few weeks time.

*Harding - Riding.* Sister Jean Harding, member of the South London Branch, was married to Elder Aurelius Riding, serving in the U.S. Forces, on Saturday, May 7th. The ceremony was performed by South London Branch President Walter Chiles.

### **Deaths**

*Bradbury.* Brother Fred Bradbury of the Bradford Branch died as the result of an accident on Tuesday, January 18th, 1955. He was 83 years of age, had been a member of the Church for nearly 50 years and he was active in the work until his death. He was a powerful and convincing speaker, eager to proclaim his fervent testimony in all places and at all times. The Lord blessed him with a family who rejoices in following his lead and he had the happiness of seeing his son and three grandsons active in the priesthood of the branch. Often, his son, a counsellor in the branch presidency, would be conducting the service, he himself would be assisting with the sacrament and a grandson passing it. He is survived by his wife, aged 86, one son and three daughters.

*Virr.* Sister Annie Virr, of the Bradford Branch, passed away on

January 18th, 1955, at the age of 88 years. She had been a member of the Church for over 60 years and remained faithful throughout. Her memory was remarkable and she could astonish the missionaries with her quotations from the scriptures. She was fearless in her defence of the Gospel and would tackle anyone, including reverend gentlemen, firmly and tenaciously. The Relief Society sisters were pleased to visit her since they always knew they would be able to learn from her even though they went to give her a lesson. In later years she would hand them her pension saying, "I have no further use for this, use it to build up the Church." She leaves behind her one daughter and two sons.

*Jagger.* Sister Rose Jagger of the Bradford Branch passed away February 11th, 1955, at the age of 88. She had also been a member of the Church for many years. A staunch, upright person, who had opened her home to the missionaries in the days of persecution in this land, she remained true to the Church all her days. She was a hard worker and fitting to be called a Saint.

*Holmes.* Sister Emma Holmes of the Bradford Branch passed away January 30th, 1955, at the age of 83. She lived in Haworth, Yorks. (the Bronte village), and opened her cottage home to the elders for meetings once a month until she died. Faithful and kind, she would always attend conference although it was some distance for her to travel to Bradford. She was a clever needlewoman and made some beautiful covers for the Relief Society of the branch.

Four gaps have been left in the Bradford Branch ranks which will take long to fill and the Church and the world are poorer for the loss of these old and faithful friends.

## TIME WANTED

**T**HERE is a wealth of truth in the following quotation :

“ In my dream I came to a beautiful building, somehow like a bank, and yet not like a bank because the brass marker said ‘TIME FOR SALE’.

“ I saw a man breathless and pale pull himself up the stairs like a sick man. I heard him say, ‘The doctor told me I was five years too late in going to see him. I will buy five years now—and then he can save my life.’

“ Then came another man, also older, to say to the clerk, ‘ When it was too late, I discovered that God had given me great capacities and endowments, and I failed to develop them. Sell me 10 years that I can be the man I would have been.’

“ Then came a younger man to say, ‘ The company has told me that starting next month I can have a big job if I am prepared to take it. But I am not prepared. Give me two years of time so that I will be ready to take the job next month.’

“ So they came—ill, hopeless, despondent, worried, unhappy—and they left smiling, each man with a look of unutterable pleasure on his face for he had what he so desperately needed and wanted—**TIME!**

“ Then I awoke, glad that I had what those men had not, and what they could never buy—**TIME.** Time to do so many things I wanted to do, that I must do. If that morning I sang at my work, it was because a great happiness filled my heart. For I still had time.”

Be grateful that you too still have time. Time to serve our Father in Heaven. Time to do the work you have been sent here to do. Time to do the things you love to do.

Time is everyone’s possession. Our possessions benefit us only as they are used to give us a richer and fuller life.

For all of us there are 24 hours in a day. Each day is measured out in the same proportion to everyone. What shall we do with this priceless possession? Each of us must make our own decision, depending on our love, our willingness to serve, and our determination and ambition. Our love and willingness will tell wherein our treasures lie; our ambitions and determination, how much time we have. If we use this choice possession wisely it will bring happiness to our lives as well as to the lives of others.

The next few months, known to children as summer holidays, bring more leisure time to them and opportunities to you. What the children will do with this time should be our concern now. Will they use it to play in the streets without a purpose? Or will they be engaged in directed activities with a purpose? What a golden opportunity is ours as Primary workers, that of directing the thinking and the leisure time activities of these boys and girls. What a golden opportunity is ours to touch their hearts, to build their testimonies, to give them knowledge, growth of character, and to open possibilities for their development.

Every minute of every day we can be absorbing knowledge, picking up ideas here and there in our spare moments by keeping our eyes and ears open. Then we can use this knowledge to put into action projects that will stimulate activity and good thinking. In the summer there are many joyous paths to be followed by you and your children in

such activities as music, picnics, handicrafts, and other activities. This is your work, your calling as Primary workers, to encourage the use of time for good building in the lives of these little ones. Use the time while you yet have it, and for your service you will be paid in blessings from our Father in Heaven.

## SUNDAY SCHOOL

### *Music in Sunday School*

APOSTLE Melvin J. Ballard wrote: "The Lord Himself has said that the songs of the righteous are prayers unto God and shall be answered with blessings upon their heads. I classify it therefore as one of the highest forms of worship. There is no way which we may so quickly get the spirit of worship in our gatherings as through proper singing".

Music, therefore, in our Sunday School programmes is not intended to punctuate proceedings but is as important as talks or lessons and should be planned as carefully.

Many old people smile reminiscently and say, "Yes, I learned that song in Sunday School" when a particular lesson or talk has long been forgotten.

Many of our hymns are "potted" sermons and compact stories which, with their appropriate tunes, make a stronger impact on a child's mind than merely spoken words.

Look through your hymn-book and see how many gospel subjects are graphically presented there—restoration, pre-existence, Christ's mission—genealogy and many others. There are hundreds of Latter-day Saint hymns, but how

many Sunday Schools use, or misuse, about 10 old "standbys" through inadequate preparation? "Come, come ye Saints", "The Spirit of God" and "O my Father" are wonderful hymns, but if we were intended to sing these all the time a pamphlet would suffice instead of a hymn-book.

Sunday School music is primarily the business of chorister and organist co-operating with the member of the superintendency supervising this aspect of worship, plus the teachers. Every officer should be actively interested and copies of the carefully-chosen hymns, selected well ahead, should be on hand at the faculty meetings.

The chorister should not bury his head in his own book and perform futile arm exercises, but help the congregation to express harmoniously the sentiments in the chosen hymns. He is the link between singers and organist.

Song practice, rightly taken, is invaluable. It should help members to become chorister conscious, widen the choice of hymns and improve singing in the Sacrament services, too, with the co-operation of the branch presidency.



Sunday School gives scope for children's choruses. Everyone loves to hear children sing in Sunday School programmes, but do not expect a brilliant performance after a couple of hasty "practices".

Do not ridicule or discourage

Johnny Smith who grunts or Mary Brown who squeaks; try to guide and help. Remember all have a place in our worship where young or old will:

"Sing with one accord  
Praises to our Heavenly Lord."

## MISSIONARY ACTIVITIES

### ARRIVALS :

April 21st, 1955

Sister Mary H. Walker

May 3rd

Elder Howard Andrew Pierson

Elder Alvin Gene Ferrin

From

Halifax, England

LaGrande, Oregon

Salt Lake City, Utah

Assigned to  
Hull District

Scottish District

Scottish District

### TRANSFERS :

Elder Virgil L. Baldwin

Elder Max Reed Starley

Elder Ned Edwards Hoopes

Elder Sheldon Mahlon Edwards

Elder James Leon Evans

Sister Frances Mary Kelland

From

London Office

London

Manchester

Scotland

Scotland

London Office

To

Bristol

Bristol

London Office

London

Manchester

Sheffield

Date Effective

April 27th

April 27th

April 27th

April 27th

April 27th

April 29th

### APPOINTMENTS :

Elder Ned Edward Hoopes was appointed manager of the Literature Department, Mission Office, April 27th, 1955.

Sister Supora Thaxton was appointed Mission Recorder, Mission Office, April 27th, 1955.

### BAPTISMS : April, 1955

#### Birmingham District

Ivy Betty Worrall of Kidderminster

Doreen Violet Thomas of Kidderminster

Ronald Thomas of Kidderminster

Daniel R. Griffiths of Wolverhampton

Anne Griffiths of Wolverhampton

Harry Worrell of Kidderminster

William Spear of Nuneaton

Betty Spear of Nuneaton

#### Bristol District

Carole L. Summersell of Bournemouth

Barry J. Kenchington of Bournemouth

Eileen H. V. L. Thorne of Weston-super-Mare

Agnes Maude Lucan Richards of Weston-super-Mare

Angela Mary Lewis of Bristol

Kenneth J. Daniels of Plymouth

#### Hull District

Allen Kenneth A. Edwards of Scarborough

#### Irish District

Margaret A. Sturgess of Belfast

Eliza Jane Hollyoak of Belfast

#### Leeds District

Lilian Green of Bradford

Frank Ewart Green of Bradford

#### Liverpool District

Bessie Mary C. West of Blackburn

Mavis Eilla Kirszanek of Accrington

Terence M. Whittaker of Burnley

Michael R. Evans of Liverpool

Ellen Evans of Liverpool

Irene Betty Farrar of Liverpool

Kate Emily Smith of Liverpool

Leslie Gaskell of Wigan

Nellie Gaskell of Wigan

Bryan Bayes of Accrington

#### London District

Valerie Anne Woodgate of Brighton

#### Manchester District

David Boothroyd of Ashton

John Barry Hargraves of Wythenshawe

Robert Eric Isherwood of Wythenshawe

#### Nottingham District

Amha Elizabeth S. Meakin of Derby

James Meakin of Derby

Winston Franklin Meakin of Derby

Krenza M. Meakin of Derby

Raymond John W. S. Poole of Nottingham

Hugh Charles Cnley of Derby

Doreen Eva Bala of Derby

Ann Josephine Johnson of Loughborough

#### Scottish District

Jeanette Wilson H. Rnsell of Glasgow

Morag Scott Greer of Glasgow

Catherine Mary F. Sinclair of Glasgow

John A. MacKay of Paisley

Robert E. Spikin of Edinburgh

#### Sheffield District

Auhrey Amos of Doncaster

Margaret M. Amos of Doncaster

Frances Buckley of Sheffield

Walter Buckley of Sheffield

Keith Buckley of Sheffield

Thelma Elizabeth Booth of Sheffield

Thomas William Hinchcliffe of Sheffield

John William Redfern of Sheffield

Ida Joan Redfern of Sheffield

Raymond Sharp of Sheffield

Margaret E. Halliday of Sheffield

Sandra Margaret Bishop of Barnsley

**R**EMEMBER now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them:

While the sun, or the light, or the moon, or the stars, be not darkened, nor the clouds return after the rain :

In the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease because they are few, and those that look out of the windows be darkened,

And the doors shall be shut in the streets, when the sound of the grinding is low, and he shall rise up at the voice of the bird, and all daughters of musick shall be brought low:

Also when they shall be afraid of that which is high, and fears shall be in the way, and the almond tree shall flourish, and the grasshopper shall be a burden, and desire shall fail : because man goeth to his long home, and the mourners go about the streets :

Or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern.

Then shall the dust return to the earth as it was : and the spirit shall return unto God who gave it.

*Ecclesiastes 12 : 1-7*

## CONSECRATION

Take my life, and let it be  
Consecrated, Lord, to Thee;  
Take my moments and my days,  
Let them flow in ceaseless praise.

Take my hands, and let them move  
At the impulse of Thy love;  
Take my feet, and let them be  
Swift and beautiful for Thee.

Take my voice, and let me sing  
Always, only, for my King;  
Take my lips, and let them be  
Fill'd with messages from Thee.

Take my silver and my gold;  
Not a mite would I withhold :  
Take my intellect, and use  
Ev'ry power as Thou shalt choose.

Take my will, and make it Thine;  
It shall be no longer mine :  
Take my heart—it is Thine own,  
It shall be Thy royal throne.

Take my love : my Lord, I pour  
At Thy feet its treasure-store:  
Take myself, and I will be  
Ever, only, ALL for Thee.

*F. R. Havergal*